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bound to give a powerful stimulus to this study, as well as to furnish a most valuable aid towards carrying it out.

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SPITTA'S SYNOPTIC GRUNDSCHRIFT

Three years ago Spitta published the results of his study on the Fourth Gospel, restoring what he thought to be the original foundation document which lay behind that gospel in its present form. He has now done a similar piece of work upon the Synoptics¹, in which he departs very widely from current opinion. He rejects the almost universally accepted view that Mark is the source of synoptic narrative for both Matthew and Luke, and recovers from Luke a document which is not only much older than our Mark but presents a much more reliable form of tradition. Its content is to be found, with some slight change of wording, in Luke 3:1-4, 7-38; 4:1-22, 24, 31-44; 5:12-27, 29-39; 6:1-17, 20-49; 7:1, 16-22, 24-35; 8:1-10, 12-28, 30-35, 37-56; 9:1-11, 18-21, 23-26, 28-56; 18:15-31, 34-43; 19:36-44, 47 f.; 20:1-36, 39-47; 21:1-9, 12-15, 18-24, 10 f., 25 f., 28-33, 37 f.; 22:1-6, 14-18, 21 f., 28-40, 47, 51-63, 65-69; 23:1-3, 14, 18-24, 26-36, 38, 44-48, 50-56; 24:1, 3, 9, 36-39, 41-44, 48, 50-53. The criteria for determining the originality of this material are the connection, the color, and the content, which in Luke are found to be more primitive and natural than in any other gospel. Proceeding along this line, the material is examined section by section in great detail.

This *Grundschrift* is dated in the forties, and is earlier than any of Paul's epistles and contains the tradition of eyewitnesses. As such it is much more reliable than Mark. Hence the customary account of Jesus' life as given by the critical school must be abandoned at several points. For example, Jesus began his public ministry in Judea while John was still working. Then followed a period of work in Galilee after which Jesus returned to Judea. Here it was that he chose the Twelve and preached the sermon which caused a rumor to spread through Judea that a great prophet had arisen in Israel. Then he returned to Galilee, visited the north country, and came again to Judea by way of Samaria. He did not live to eat the Passover but his last meal with the disciples was on the previous evening.

It is impossible in a brief review to discuss the particulars of the

¹ *Die synoptische Grundschrift in ihrer Ueberlieferung durch das Lukasevangelium.* Von Friedrich Spitta. Leipzig: Hinrichs, 1912. xlviii+512 pages. M. 15.

author's argument, or to pronounce an opinion as to their general validity. An argument based on naturalness of setting and content is always conditioned by one's definition of "natural," and so in the nature of the case must always contain a strongly subjective element. Spitta's discussion is not free from this limitation; nevertheless at many points one must recognize the force of his reasoning. But whether the data will bear out the full reconstruction of his proposed *Grundschrift* seems to us rather doubtful. However this may be, he certainly has done scholarship a service by calling a halt upon the prevailing tendency to dismiss Lukan tradition as of undoubtedly secondary character. We should be glad to have the author present us with a similar study of the remainder of Luke's Gospel, especially 9:57—18:14.

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ABBOTT'S STUDY OF THE ODES OF SOLOMON

The signs of the times in present-day study of the New Testament and early Christianity point to an ever-increasing use of Jewish literature and tradition, meaning thereby not only the well-known Apocrypha and Pseudepigrapha, for the most part translated into Greek and adapted and adopted by the early Christians themselves, but the specifically Jewish targums, Midrash, and Talmud as well. The latest (IX) volume of Edwin A. Abbott's *Diatessarica* is a good example in illustration of this tendency. The title¹ is somewhat misleading. For neither is the major portion of the book devoted to throwing light on the gospel, nor is the book such light and pleasant summer reading as the title suggests. As a matter of fact Mr. Abbott's work presents us with the most detailed and comprehensive commentary yet written on about a dozen of the Odes of Solomon, so encyclopedic, so full of material and suggestion, that it is quite impossible to do justice to the volume in a brief review.

To give a brief summary of the contents, though this will barely indicate the vast amount of material presented: A preliminary statement of 17 pages (vii-xxxiii) is followed by a 23-page preface (xxxiv-lxi). A table of contents (lvii-lxi), including a list of 37 longer footnotes, and a tabulated statement of references and abbreviations conclude the introductory portion of the book. The main body of the book contains 416 pages (with much fine print) of exhaustive commentary on Odes 1-11 and 13. A more cursory examination of the difficult Ode 23 follows on

¹ *Light on the Gospel from an Ancient Poet.* By Edwin A. Abbott. Cambridge: University Press, 1912. lxiv+602 pages. 12s. 6d. net.